

ORTHODOX
PARADOXES,

THEORETICAL
And
EXPERIMENTAL.

OR,

A Believer clearing Truth
by seeming Contradictions,

With

An APPENDIX,

called the

Triumph of Assurance.

By RALPH VENNING.

The fifth Edition.

LONDON

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tain in Pauls Church-yard, and Crown
in Popes-head-Alley. 1652.



TO THE
RIGHT WORSHIPFUL
Colonell

FRANCIS WEST

Esquire, Lieutenant of
the Tower of *London*.

Worthy Sir,



O study a requital of the many favours which I have received from you, were to spend my time and thoughts about that which I cannot attain to : thankfully to acknowledge them is all I am able, *and that I am as much willing as bound,* to do ; and that this will be *candidly* accepted by you, I have more then ordinary ground to beleeve ; having experimented your noble minde, to be like that of *Artaxerxes*, King of *Perfia*, who thought it as well becoming a Roy-
all minde, to accept of small things from others, as to give great things to them ; and this indeed is to be like-minded to God himself, who gives the greatest gifts to men, and accepts the smallest returns from them ; for if they have not a *Lamb*, two *Turtles* shall serve the turn. This, noble Sir, hath encouraged me to dedicate these

Plur. Mor.

The Epistle Dedicatory.

* In augmentis Scient.

my first fruits, as a *thank-offering* unto your self, and under your name to *present* them to the world. Yet would I not use your name for *Patronage*, having learned from the *much-noble* and *much learned* * *Verulam*, not to account any Book worthy of a *Patron*, which hath not truth to *patronize* it; which if it have, it needs no other *Patron*; which if this had not, I should be as unwilling to set your name as my own before it. As for the matter, though it seem *contradictorious*, yet it doth but seem so; for *utraque pars est vera*: and though it be made up of *Paradoxes*, yet they being grounded, not on *Stoicisme*, but *Christianity*, I hope they will answer the name of *Orthodox*. Yet what can a man call *Orthodox* in this *Heterodox* age; wherein scarce any one thing is spoken or written, but every man *Comments* or *Glosses* upon it, interpreting, not as the *Text* speaketh, the truth requireth, or the *Author* meaneth, but as his *Opinionative* phantasie pleaseth to *criticize*; and this indeed might have been an argument sufficient for me, to have kept these ensuing *Paradoxes* within my *breast*, and not have written them; or within my *Study*, and not have Printed them: but having had some *approbation* and *importunity* to make them *public*, I thought it better to lay my self open to any *censure*, then to conceal any thing which may conduce to *common* good. Seeing therefore they are to go abroad, however they speed, it will be no small honour to me, that you bid them *welcome*; & entertain them, as that which doth and ever will, witness me to be,

Sir, Your *Worships* devoted to serve you in
the service of *Christ*,

RALPH VENNING.



To the READERS.

Kinde Readers,



These Paradoxes, which for the most part of them have lain by me these many moneths, are at last presented to publike view; not to make me, but Christ, and the mystery of godlinesse more perspicuously known in the world. That to me both in the first writing of them, and since in the often reading of them, they have been not a little profitab'le, I cannot but declare: and what ever my gaine hath been, I wish you as much, and as much more, térque quaterque. If the spirit of God joyne with you in reading of them, I believe you will finde that made clear, in two or three lines, which many pages, if I say not Volumes, have left under a vaile; if it prove so, give glory to God in Christ for your self and me, and pray for me, that God will give more of himself into me, that I may give out more unto you: and may be in all things instrumental to his glory and your good: which is the highest ambition of him, who willingly subscribes himself

Yours in all
Christian service,

Ralph Venning.



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any distinct head.

OR-



ORTHODOX PARADOXES:

O R,
A Beleever clearing truth
by *seeming* contradictions.

I.

Concerning God in Trinity and Unity.



E Believes *that* which rea-
son cannot comprehend; yet
there is * *reason* enough
why he should beleeve it.

* λόγος verbum
& ratio; & verbum est
ratio fidei.

2. He believes one God
in three persons, among
whom he denies not *priori-*

ty, yet grants *eternity*.

3. He believes three * persons in one God, * *τρεῖς ὁμοούσιους*.
two natures in one person, and one will in three
persons.

4. He believes *that* God is nothing *lesse* then
the three persons, and that the three persons are
nothing *more* then God; that they are of one ^{1 John 5. 7.}
God, in one God, and all but one God.

5. He believes that the Father is not the
Sonne, nor the *Sonne* the Father; yet (b) *that* ^{b John 14. 10.}
the

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the Father and the Son are one.

6 He believes that the Father and the Sonne are not the Spirit; yet the Father, Son and Spirit but one and the same undivided and indivisible God.

7. He believes that God is in himselfe and of himselfe; and yet he believes * that God did not make himselfe.

8. He believes that God is the *Alpha* and *Omega*,* the *beginning* and the *end*; and yet he believes that God had never a *beginning*, and shall never have *end*.

* Nihil est causa sui
ipsius

* α'ρχὴ καὶ
τέλος.

II.

Concerning God the Father.

9. **H**E believes that the power of God its *common* to the three persons; yet he believes, that the Father doth *that* which the Son and Spirit cannot (be said to) do.

10. He believes that the Father begate the Sonne; and yet he believes that the Father was not before he begate him.

11. He believes that the Father is * *greater* then the Sonne; and yet he believes that the Father and the Sonne are (*) *equal*.

12. He believes that the Father is the first person in the Trinity; and yet he believes that the second and third person are as (*) *eternall* as he.

* Μεῖζων.

Jehn 14. 28.

* ἴσος.

Phil. 2. 6.

Heb. 9. 14.

III

Concerning God the Sonne.

13. **H**E believes that the Father is not the Sonne; and yet he believes that what-
soever

soever the Father is, the Sonne is the same.

14. He believes that God hath no form; and * *ὁμορφῇ Θεῷ*.
yet he believes that Christ * was in the form of Phil. 2. 6.
God.

15. He believes that in Christ there be two
natures; and yet he believes that Christ is un-
compounded.

16. He believes that Christ is not God and * *Θεῶνθρωπος*.
a man; and yet that he is * God man.

17. He believes that the Sonne of God and
the Son of the Virgin, is but one Sonne.

18. He believes that Christ was of man, yet
not by man; that he was the * fruite of the
wombe, but not the seed of the loynes.

19. He believes that Christ remained what
he was, and without change became what he
was not. *פרי בטן*
καρπὸς τῆς κοιλίας
Luke 1. 43.
James 1. 17.

20. He believes that the * Father of eter- *אב עולם*
nity was born in time. Isa. 9. 6.

21. He believes he who made man, was made
man. John 1. 3, 14.

22. He believes that he who was borne of
the Virgin, did make his Mother. Isa. 7. 14.
Col. 1. 16.

23. He believes that Christ was before John 8. 18.
Abraham was; and yet he believes that Abra- Mat. 1. 14
ham was borne long before him.

24. He believes that Christ is the * first- *πρωτότοκος*.
borne among many brethren; and yet he believes Rom. 8. 32.
that all the brethren are (c) first-born.

25. He believes that Christ was for a little
time with men on earth; and yet he believes c Rom. 8. 17.
that he was never wanting from God in * Heb. 2. 9.
Heaven. *Βραχυ ἢ ἰδὲν*
Aas 5. 34.
John 3. 13.

26. He believes that Christ never offended Heb. 7. 26.
his Father; and yet he believes that Christ lay John 8. 39.
under his Fathers wrath. Gal. 3. 13.

27. He

Mathew 3. 17.

Mathew 27. 45.

d John 10. 18

e Thell. 2. 14, 15.

f 1 Cor. 15. 4.
John 10. 18.

g Math. 28. 20.

* *ἐν ᾧ πάντες*.
Heb. 9. 25, 28.

John 1. 14.
John 3. 13.

Mathew 1. 23.

Mathew 26. 11.

Luke 1. 32.
Revel. 5. 10.

27. He believes that God the Father was
always *well pleased* with his Sonne; and yet
he believes that the Father once forsooke him
in *displeasure*.

28. He believes (d) *that no man tooke Christs
life from him*; and yet he believes that the
Jewes put him to death.

29. He believes that Christ was dead; and
yet he believes that Christ (c) arose by his own
power.

30. He believes that Christ went away
from his *Disciples*; and yet he believes that
Christ is (f) with them * *to the end of the
world*.

31. He believes that Christ made satisfacti-
on * *once for all*; and yet he believes that
Christ doth make *intercession* every day.

32. He believes that Christ is in the body, yet
not included in it; that he is out of the body,
yet not excluded from it.

33. He believes that *where ever* Christ is,
there is *God-man*; and yet he believes not that
Christs *humanity is every where*.

34. He believes that Christ hath and shall
have a *Kingdome* in this world; and yet he
believes that Christs Kingdome is not * *of
this world*.

* *ἐν τῷ νότῳ*

τῷ τῷ.

John 18. 35.

John 14. 16, 16.

g 1 John 5. 7.

IV.

Concerning God the Spirit

35 **H**E believes that the Spirit proceeds
from the Father and the Sonne; and
yet he believes the Spirit to be the (g) same
being

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5

being with the Father and the Sonne.

36. He believes that God hath no *corporeall* members; and yet he believes that the Spirit is (*) *the finger of God.*

Luke 24. 39.
Matthew 12. 30.
Luke 11. 10

אֵל הַיָּד
אֵל הַיָּד

37. He believes that the Father *sent forth* the Sonne, and that the Sonne *sent forth* the Spirit; and yet he believes that they were never separated the one from the other.

Gal. 4. 4
John 15. 26

V.

Concerning Gods attributes.

38. **H**E believes that in God, *that* which is *understood*, and *that* which *understandeth* is all one.

Isa. 40. 18

39. He believes that there can be no *Ideas* fram'd of God, and yet he believes that God is known.

John 1. 18

40. He believes that (*h*) *no man hath seen* God at any time; and yet he believes that *Moses* talk't with him * *face to face.*

John 1. 18

41. He believes that God can will nothing but good; and yet he believes that God willed that *sin* should be in the world.

Exodus 32. 11
פְּנִים
פְּנִים
James 1. 13. 17
Ephes. 1. 11
Rom. 11. 32

42. He believes that Gods *will* and *power* are equal; and yet he believes that God *can* do what he never *will* do.

43. He believes that God *doth* all that he *wills* to do; and yet he believes that God *wills* that to be which he never *doth*.

Psal. 135. 6
2 Sam. 16. 10

44. He believes that Gods *willing* of sin is rather a *permission* than a *willing*; and yet he believes it to be a *willing permission*.

45. He believes that Gods *will* is one; and yet

yet

yet that his will is *manifest*.

46. He believes that though men leave the will of God *undone*, yet his will is never *disappointed*.

47. He believes that God *can do* all things; and yet he believes there is that done in the world which God *cannot* do.

48. He believes that (i) God *would that all men should be saved*; and yet he believes that his will is not changed, nor frustrated though many are *damned*.

49. He believes that God wills nothing but what is *just*; and yet he believes that * *justice* is no rule to God's will.

50. He believes that God is always *just*; and yet he knows that God (k) *punisheth* some men when they have done what he bid them do.

51. He believes that holiness, mercy and justice are in God; and yet he believes that there are no *adjuncts* nor *qualities* in him.

52. He believes that * *it repented God for making man*; and yet he believes that God never changed his *minde*.

53. He believes that God is sometime *angry*; & yet he believes that there is no *passion* in him.

54. He knows that the threatenings of God are not always *fulfilled*; and yet he believes that God is always *faithfull*.

55. He believes that God doth go and come; and yet he believes that God never changeth places.

56. He believes that God *foreknew* all things; and whatever he *foreknew* to be, must needs be; and yet he believes that Gods *foreknowledge* was not the cause of their being.

57. He

1 Tim 2 3

Things are not just,
and then God wills
them; but God wills
them, and then they
are just.

1st. 10 6 12

יְהוָה יִחְיֶה

Gen. 6 6
Numb. 23 19

Exodus 4 14

Isay 27 4

John 3 10

Titus 1 3

Gen. 11 7

1 Kings 8 27

Acts 15 18

57. He sees that the things which God knows are *variable* and *changing*; and yet he believes that the knowledge of God never *changeth*. Boclef. 1 2 4

58. He believes that God shews *mercy* even *then* when he executeth *justice*; and that God executes *justice* when he sheweth *mercy*. Ezra 9 13
Romans 3 25

V I.

Concerning Election.

59 **H**E believes that God is no * *respector of persons*; and yet he believes that God elected some, and left others, when he found no difference. Περωτοπολῆ-
της.
AAs 10 34
Ephes. 1 4
1 Ephes. 1 4 13

60. He believes that none were (1) *elected*, but *in and by Christ*; and yet he believes that Christ is not the cause of *election*. John 17 2 6

61. He believes that God never made any man on purpose to *reprobate* him; and yet he believes that God ever purposed to * *reprobate* some men. Ezech. 33 11
σποδισιμα? 412

V II.

Concerning the Scriptures.

62 **H**E believes that the *Word* of God is true; and yet he believes that God doth not *speak* the *Word*, because the *Word* is true; but that the *Word* is true, because God *speaks* it. Psaln 13 6
* τῆς δὲ ἰσχύος

63. He believes that * *no man knows the mind of God*; and yet he believes that the *Scripture* contains his *Will*. ἐν κυρίῳ

64. He believes that the *Scriptures* were written

Numb. 20 18
2 Tim. 5 16
Pfal. 19 78

m Gen. 17 12
n Gal. 5 12

ten by men subject to *error*; and yet he believes that there is no *error* in them.

65. He believes there is no *contradiction* in *Scripture*; and yet he finds the same thing (*m*) commanded and (*n*) forbidden.

66. He believes that the *Scriptures* are true, and that they are from God; because the world doth not believe the *m*.

VIII.

Concerning Creation.

67 **H**E believes that God wrought *six days*; and yet he believes that God kept an *everlasting Sabbath*.

68. He believes that God created all things *in time*; and yet he believes that all which God doth, is done in *Eternity*.

Heb. 11 3

מִן דְּבָרִים

69. He believes that *nothing* hath *no good* in it; and yet he believes that God made *all things of nothing*, and behold they were ** very good*.

שֶׁלֹּא מִדָּבָר.

70. He believes that God never spake a *Word*; and yet he believes that all things were created ** by the Word of his mouth*.

71. He believes that the *Creation was ended in six days*; and yet he believes that *Creation* is continued in providence every day.

IX.

Concerning Angels.

John 5: 17, 21
Hebrews 1: 7.

72 **H**E believes that the *Angels* are *better* than himself; and yet he believes him-
self

self to be *better* than they.

Hebrews 1 14

73. He believes that *Angels* know GOD more perfectly then *Saints* on earth do; and yet he believes (o) that *to the Angels is made known by the Saints the * manifold wisdom of God.*

o Ephes. 3 10

* θαλυπόιχι-

λ(6) σθία.

Much varying wisdom.

X.

Concerning Man.

74 **H**E believes that man did enjoy blessedness before he fell; and yet he believes that man was never sure of *blessedness* before he lost it.

75. He believes that the two *extreams* of being, *matter* and *spirit* be in man; and yet he believes that *Man* is but one being.

76. He believes that man was made * *after* נצל
Gods likenesse; and yet he believes that when אלהים
man was made, he was not *like* to God. Gen. 1 26

בצל
אלהים
Gen. I 26

Gen. 1 26

77. He believes that every man hath a being ;
yet he believes that (p) *all Nations are lesse then* p Ifay 40 15 17
nothing. Dan. 4 33

p 157y 40 15 77)
Dan. 4 33

78. He believes that there is but *one God*;
and yet he believes that many (*q*) *men are Gods*. ^{1 Cor. 8. 6}
_{b 1 Sam. 12. 1}

1 Cor. 8: 6
b Psalm 82: 6

79. He believes that he is to respect no mans person; and yet he believes that he may reverence one man more then another.

Deut. 1 17
Deut. 5 16

80. He believes that he is bound to love all men * as himself; and yet he believes that he breaks no Commandment, though he hate some men with * a perfect hatred.

James 2 8
ὡς σεντὸν.

After the same manner,
not as much.

חבל רח *
שנאה

Psalms 139 21

XI.

X I.

Concerning *sinne*.

81 **H**E knows that he was not when *Adam* was; and yet he believes that he sinned when *Adam* did.

Romans 5 12 19
Psaln 44 21

82. He believes that sin had no *beings*; and yet he believes that God knows it.

Psaln 51 5

83. He knows not, nor can hardly perceive how he becomes a sinner by *generation*; and yet he believes and (r) confesseth that he *was conceived and borne in sin*.

X II.

Concerning *the Law*.

* λόγος ἐγγρά-
μτος.

* John 1 17

84 **H**E believes that the * Law was from the *beginning*; and yet he believes that it was (s) first given to Moses.

Romans 13 5
Gal. 3 17

85. He knows that when the Law was given, it was said, *do this and live*; and yet he believes that there was no (t) Covenant of works since *Christ* was promised.

Gal. 1 5

86. He believes that * *Circumcision* is cast out of the Church; and yet he believes that every Saint is a * *circumcised* person.

Phil. 3 3

Matthew 5 17

87. He believes that *Christ* obeyed and (u) *fulfilled* the Law for him; and yet he believes that the law is to be (x) *observed* by him.

Matthew 5 19

James 2 11 12

Romans 3 31

Ephes. 2 15

Romans 10 4

καταλῦσαι.

Matthew 5 17

* Gal. 3 10

88. He believes the law to be (y) *abolished*; and yet he believes that *Christ* came not (z) *to destroy it*.

89. He knows there is a * *curse* denounced against them that *break* the Law; and yet he believes

Orthodox Paradoxes.

II

believes that himself shall not be (a) *curfed*, though Romans 8 : 1
he never *kept* it.

90. He knows he *cannot be justified by the* Romans 3 : 20
Law ; and yet he believes that the (b) *law* Gal. 3 : 12
cannot but *justify* him.

91. He eagerly pursues the (c) *works* of 1 Tim. 6 : 11
righteousness ; but doth most peremptorily re-
ject the (d) *righteousness* of works. Phil. 3 : 9

XIII.

Concerning Grace.

92. HE believes that Christ by his merits Ephes. 1 : 14
did purchase salvation for him ; and
yet he believes that his salvation is of * *grace*. Ephes. 2 : 8

93. He believes that God will not (e) *acquie* Nahum 1 : 3
the wicked ; and yet he believes that God (f) *ju-* Romans 4 : 5
stifies * *the ungodly*. † αὐτοῖς.

94. He believes that (g) *by faith without the* Romans 3 : 20
works of the Law we are justified ; and yet he
believes that (h) *faith without works* doth not James 2 : 24
justify.

95. He knows that grace is much * *resisted* ; Acts 7 : 14
and yet he believes that there is nothing works
so * *irresistibly*. 2 Cor. 13 : 14

96. He believes that he cannot be saved by
his working ; and yet he believes that he is
to (i) *work out his own salvation, with fear and* Phil. 2 : 12
trembling.

XIV.

Concerning the Lords Supper and Baptism.

97. HE believes that they who are baptized may
not be *members* of Christ ; and yet believes
B that

that they who are baptized may be *members* of the Church.

98. He finds no expresse *warrant* for the baptizing of *any* infants; and yet he finds that it is thought *warrantable* that *some* should be baptized.

1 Pet. 3. 21

99. He believes that believers are much the better for baptism; and yet he believes that the *(k)* *washing of water* doth them no good.

100. He eats Christ's *flesh*, and drinks the *blood* of Christ, and lives by it; and yet he never takes the *flesh* and *blood* of Christ into his mouth.

1 Cor. 10. 28

101. He believes that the *bread* and *wine* are not the *body* and *blood* of Christ; nor that Christ is in them or under them; and yet *(l)* when he takes them he partakes of Christ, yea of the *body* and *blood* of Christ.

XV.

Concerning the Resurrection.

102. **H**E knows that when he dies, his body may conduce to the making up of many beings; and yet at the resurrection he shall have all his, and they want none of theirs.

103. He believes that the Saints deceased want no happiness; and yet he believes that they shall not *(m)* be made perfect till the resurrection.

Heb. 11. 40

XVI.

Concerning heaven and hell.

104. HE believes that in heaven his desire shall never want *satisfaction*; and yet he believes that *satisfaction* shall never breed *Satiety*.

105. He believes heaven to be Gods dwelling place; and yet he believes that the * *heaven of heavens cannot contain him*. לאיכל כליוחו

106. He believes that in hell sinners are ever dying; but shall never die.

107. He believes that there is no goodness in hell; and yet he believes that (n) God is there. ^{Psalm 139}

The ensuing *Paradoxes* I call *Miscellaneous*, not observing order or method in the placing of them.

The former are more *Theoretical*; the following more *Practical* and *Experimental*.

A

Handbook

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UMI

Miscellaneous
PARADOXES
 Practicall.

O R,

A Believer clearing Truth by *Experience*, though by *seeming* Contradictions.



*H*e cries out *what must I do to be saved*; and yet he never expects to be saved by doing.

2. He knows that he is as much *indebted* to God as *any man*; and yet he believes that God will never

charge the *debt* upon him as he will upon *other* Rom. 8 3
men.

3. He admires God that he shews him mercy; and yet he believes that God could not be just if he should not do it.

4. He enjoys what he *longs* for; and yet his soul keeps *longing*. Rom. 3 26

5. He is every day purging out the old *leaven*; and yet he believes that he is *unleavened*. 1 Cor. 5. 7. ἀζυμος.

6 He is every day indeavouring in the strength of Christ to root sinne out of him; and yet he is contented it should be within him Not with the sin, but with the will of God which permits the sin for a time.

B 3

while

while God will suffer it to be there.

7. He fears to commit sinne more then any man; yet when 'tis committed there is no man fears it lesse then he.

8. He grieves that ever he sin'd at all; and yet blesseth God that he was once a sinner.

9. It sads his soul that he hath dishonoured God by sinning; yet it glads his heart that God is glorified by his sin.

10. He looks on himself as if he were the chiefest of sinners; and yet he believes that God accepts him as if he had no sin at all.

11. He is often led captive by sin; and yet is always triumphing over it.

12. He confesseth that he sins daily; and yet he saies that it is not he.

13. He confesseth himself to be a Scarlet-sinner; and yet looks on himself as a milke-white Saint.

14. He believes that God hath forgotten his sin, and will remember it no more; and yet he believes that God sees sin in him.

15. He knows that he is born of God; and yet he findes by experience that he sinneth.

16. He is ashamed that he is a sinner; and yet is not ashamed to confesse himself a sinner.

17. He would not sin against his God, because God loves him; and yet he doubts not but God loves him though he sin against him.

18. He believes that God lets no mans sin go unpunished; and yet God winkes at some mens sins.

19. He often-times doth weep for sorrow; and yet he rejoyceth when he weeps.

20. He knows that he is not as yet deliver'd from fears; and yet he believes that he is deliver'd

Rom. 7 14, 15

Rom. 6 17

Rom. 3 7

ἁμαρτωλός.

1 Tim. 1 13, 14, 15

Rom. 7 2

Rom. 7 25 & 8 1, 2, 3

Rom. 7 17

Jer. 31 34

לֹא יִזְכֹּר
עֵד

2 Cor. 13 7

ἡμεῖς οὐκ ἐσμεν
ἐν τῷ θεῷ.

Hos. 3 1

ἡμεῖς οὐκ ἐσμεν.

Acts 17 30

ver'd from what he fears.

Jes 3 19

21. He affects and strives to be the *highest* Saint; and yet is contented to be the *lowest*.

22. He is oftentimes *disappointed* of his joyes; and yet he always *joyes* in his *disappointments*. Heb. 3 17

23. He is willing to *die* daily; yet daily *prayer* to *live* longer. יוֹם בִּיּוֹם

24. He accounts his life but as a *bubble*; and yet he prizeth it above the *whole* world.

25. He cannot say he is *dead*; and yet he *dies* daily: and though he *live*; yet he saies that *it is* not he. Gal. 2 20

26. He believes that he shall *once die*; and yet he believes that he shall *live* with God for *ever*.

27. He dares not put himself to *death*, lest he *sinne*; and yet he thinks he *sin*s if he *die* not daily.

28. He knows that though he *die*, death cannot take away his *life*.

29. He accounts himself *lesse* than the *least* of all *mercies*; and yet he looks on the greatest as his *due*.

1 Cor 3 21 22
Rev. 1 6

30. He knows himself to be a *King*; and yet refuseth not to be any mans *servant*.

31. He believes that he is a *Priest* to God; and yet he should *sin*, if he offer'd *sacrifice*. Rev. 1 6

32. He hath *nothing* of his own; yet *all* things are his: he is often *in wants*; yet still *abounds*.

33. He *lives* when he hath no *lively* hood, *Bíos*; *Χοπὶς* *Bίω*; and is *maintain'd*, though he want *maintenance*.

34. When the *Irons* do enter into his *soul*, *יְשׁוּבָה* they do not touch his inward man.

35. He may be *imprisoned*, yet never *deprived* of *liberty*.

36. Men may *kill* him; but they cannot *hurt* him.

37. He may be bound *hand and foot*; yet cannot be hindered from *walking* with God.

38. Men may cast him out of *house and home*; but they can never banish him from his *inheritance*.

Mat. 26 39

39. He prays that *bitter Cups* may *pass* from him; and yet he would not have his own will done.

Sam. 24 12 13 14

40. He hath a *will* of his own, and follows it; and yet he is ruled by another's *will*.

41. He doth all the good he doth out of *choise*; and yet he cannot *chuse* but do it.

42. He is never willing to be *alone*; yet often refuseth to be with *company*.

43. He loves nothing but what he *knows*; and yet there is what he loves beyond what he *knows*.

44. He *finds* that which he *seeks* for; and yet keeps *seeking* when he hath *found*.

Mat. 5 8

45. He believes that he goes not to heaven for *holiness*; and yet he believes that he cannot go there *without* it.

46. He sees *reason* enough why God may *damn* him; but he sees more *reason* why God should *save* him.

47. He dares not justify himself; yet cannot think that God will *condemn* him.

48. He *disowns* all the duties he performs; and yet believes that God doth *own* them all.

δι' οργάνων
ἀμάρτιας.

49. He is sometime without bread to put to his mouth; and yet he *fares deliciously* every day.

50. He *sees* God in all his providence; yet never beheld him with his *eyes*.

51. He confesseth that his heart sometime commits *Idolatrous Adultery* against God; and yet he believes that God will never give him a *bill of divorce*.

ἀποσάφιστον.

52. He knowes God's dwelling is not with *flesh*; yet an *heart of flesh* is his habitation.

53. Temptations are a grieve to him; and yet * he rejoyceth though he fall into many temptations.

James 1 3

πάσαν χαρὰν

54. He is one that doth live on *earth*; but hath &c. his * *conversation* in *heaven*.

Πολίτευμα.

Phil 3 20

55. He believes that no man can be borne twice; and yet he believes that every Saint is borne againe.

ἀναγεννηθήσονται

56. He believes that there is *more* in Christ than he needs; yet *lesse* than all will not content him, nor serve his turne.

57. He believes that all other Saints beside himselve are filled with the *fulnesse of God*; and yet he believes that himselve hath never the lesse.

58. He believes that *no man can see God and live*; yet his life is in seeing God.

59. He believes that God saves men freely; and yet he believes that Christ bought salvation for them.

Eph. 2 3

1 Tim. 2 6

60. He believes that God will reward him for all he doth *for God*; and yet whatsoever he doth *for God*, God doth it in him.

Isa. 35 13

61. He believes that God is always giving out himself to the being of creatures and faith of Saints; and yet *remains as full* as ever he was.

62. There is nothing so *clear* to him as godlineffe; and yet there is nothing more *mysteri-*

μυστήρια θεοῦ
βίαις μυστήριον

1 Col. 9 37

63. There is no man *denies himself* but he; and yet there is no man *seeks himself* so much as he.

Act. 21 24

64. He sometime misserh what he would have; and yet he thinks not his will to be therein crost.

Ezek. 36 37

65. He knows *he doth not live by bread*; and yet he eats it to maintain his life.

Luke 17 10

66. He believes that his *Prayers* do purchase him nothing; and yet he could not (d) expect to enjoy what he doth if he did not pray.

67. He is by the Spirit (e) led into duties, and led out of them by the same Spirit.

68. He cannot *demonstrate* what he knows in believing; and yet his knowledge by faith is as clear as any *demonstration*.

1 John 1 6 and 2 5

69. He believes that his *qualifications* do not cause *Gods love*; and yet he might question whether *God lov'd him*, if he were not (f) *qualified*.

συνέταλον.

70. He prizeth righteounesse at an *high rate*; and yet he accounts his righteounesse no better then * *dung*.

Phil. 3 12

71. He knows that he can never attain to the perfection of God; and yet he labours *to be perfect as God is perfect*.

2 Cor. 7 4

72. He is of all men most *humble*; yet none hath an heart so (h) *lifted up* as he.

73. He drinks *gall* and *wormwood*, yet accounts it sweeter then the *honey* or the *honey-combe*.

74. There is none so *vile* among men as he; yet there is none among men so *honourable*.

75. He thinks *highly* of himself, though the world *despise* him; and yet *despiset* himself, though

though God think *highly* of him.

76. He is the *meekest* man upon all the earth; yet none so *angry* as he.

77. He would willingly be the *best* of Saints; yet is willing that every one should be *better* than himself.

78. He believes that God doth always hear his *Prayers*; and yet he often goes without that he *prays* for.

79. There are none so much in love with *peace* as he; yet none maintain such a constant *warre*.

80. He believes that he shall never be *infinite*; and yet he believes that he shall be filled with an *infinite* God.

81. * He is *careful* in nothing; yet none so *careful* as he.

82. He believes that though he lie in the (i) grave *a thousand years*; yet he shall be with God as (k) soon as he dies.

83. He esteems his name as a *precious oyntment*; yet cares not who reviles him.

84. He is *importunate* to prevail with God; and yet he thinks not to prevail * for his *importunity*.

85. He believes that none *knows the heart* but God; and yet he meets with many Saints who can tell him his heart.

86. He believes 'tis *life eternal* to know God; and yet he accounts it his happiness to be *known of God*.

87. He finds that grace never *waxeth old*, though it be *ever growing*; but that the *elder* 'tis, the *newer* 'tis.

88. He believes that a man converted is the *same man* that he was before; and yet he believes that

μὴδὲν μέλει
αὐτῷ.

Acts 3 54

Luke 16 28

οὐκ ἔτιω ἀναι-
σθητός.

that he is *mere man*, and *more than man*.

89. He doth not *know* his own wants, and yet he makes them *known* to God.

90. He is no *Prophet*, and yet his prayers are
1 John 3 24 (1) *Prophecies*.

91. He is afraid to *think* of God lest he *wrong* him; and yet believes that he should *wrong* God, if he should not *think* of him.

92. He knows that *idiots* are not fit for *Counsellors*, and (m) yet out of them God takes his *Sages*.
1 Cor. 1 27

93. He finds that the love of God hath *height* and *depth* without *ends*; *length* without *points*; *breadth*, yet no *lines*: that it is (*) *circular*, yet fills every *angle*.

Emblema eternitatis.

94. He would be *any thing* rather than *nothing*; yet he would be *nothing* if that may exalt his God.

95. He believes that man's *will* doth *freely* turn to God; and yet that man hath not (*) *freewill* to turn to God.

Phil. 2 13

96. He gives no *price* for *grace*; and yet he values it above all *price*.

97. He *loves* the consolations of God; but the God of consolation is his *love*.

98. He *fears* God; and yet is not afraid of God.

99. He knows that *similitude* hath some *loveliness* in it; yet he doth account *hypocrisie* the more *odious*, because of its *similitude* to *Religion*.

100. He believes that some have *grace* who cannot *define* it; and that some can *define* it who have it not.

101. He is always in *pilgrimage*; and yet he is never from *home*.

102. He believes * that God tempteth no man; James 1 13
& yet he believes that * God tempted Abraham: Gen. 22 1

103. He is very jealous lest God should leave him; and yet he believes that God will never do it.

104. He believes that having made a promise, he ought to be as good as his word; and yet he thinks he may go from his word to go to * truth.

Magis amica veritas.

105. He believes that a Saint hath a vocation on earth; but that earth is his Avocation.

106. God hath commanded him to love his neighbour; and yet God requires * all his heart; for himself.

כל לבב

107. He sees much folly in the world and much confusion; and yet he sees wisdom and order therein.

108. He cannot think that his soul was ever absent from his body since it came in; yet he finds it often so drawn out to God, that he even thinks it separated.

2 Cor. 12 2

Job 6 15 and 15

109. When his obedience is most compleat, he doth not rejoyce in that; and though it be incompleat, he can rejoyce notwithstanding that.

Rom. 7 25

110. When he is most enlarged, and his soule is upon the wing in Prayer, he doth not believe his acceptance for that; when he is at the lowest and most confin'd, he believes his acceptance notwithstanding that.

111. He knows that he was once an enemy to God; and yet he believes that God was never an enemy to him.

1 31

112. He knows that God did never offend him; and yet God intreats him to be reconciled.

113. * He hath an eye to the recompence of reward, and yet he looks after nothing but God.

114.

114. He believes that all *Saints* have a *quest* for God, yet all that have a *quest* for God are not *Saints*.

115. He believes that all things are ordered by providence; yet *time and chance* happeneth to all.

116. He looks to things that are *invisible*, and yet his eye never waits an object.

117. He is one that *accounts all things as loss* for *Christ*; yet accounts not himself a *loser* thereby.

118. He believes that every *Saint* is careful to avoid *sin*; yet every one that is careful to avoid *sin* is not a *Saint*.

119. There is nothing hinders *acceptance* but *sin*; yet *sin* doth not hinder his *acceptance*.

120. He hath no *sufficiency of his own*; and yet he is able to do all things.

121. He is no *man-server*; and yet he is willing to *serve any man*.

122. He is one who *hath nothing*, hath nothing, can do nothing; and yet no man is, hath or can do so much as he.

123. He is what he *was not*, and is not what he *was*; and yet still is the *same man*.

124. He works not for wages; yet hath an eye to the recompence of reward.

125. He desires not to *glorify* God, that he may be *glorified* of God; but to be *glorified* of God, that he may *glorify* God.

126. He is one who *lives* to die, and *dies* to live; yea he is *dead* while he *lives*, and *lives* when he *dies*.

127. He is one who *lives in another* and for another; He seeks not *himself* when he aims most at his own good: God is his *all*, and his *all* is God's; he aims at no end but the glory of God, of which there is no end.

AN

NY DUD

Zulian.

Cor. 15

Phil. 3.

2 Cor. 12:15

2 Cor.

John 17:1



AN APPENDIX

Or the
Triumph of Assurance,
Over the
Law, Sin, the World, Wants,
and present Injoyments.



When the *All-blessed Spirit* of
the *ever living* and *ever-lo-*
ving God hath given his te-
stimony and set his *Seale* to
the soule, which before sate
quavering and trembling
the doore of hope, that

doth own, accept and pardon it: when he com-
and kisseth it with the kisses of his mouth, and
poures out the savour of his sweet oyntments upon
it, Oh! what a * *calme* is there in the soule!

Oh what *Halcyon* days doth it then live in! It
injoys a *Jubilee* in every moment: Oh the
holy

The Triumph of Assurance.

holy claspings and celestial interweavings of
 love ! Oh the breathings and mutual stream-
 ings forth of love, that are between God and
 this soul ! Oh the *ineffable mystery* which lies
 in their reciprocal enjoyment ! you, (nay in
 self) can scarcely tell, who enjoys, and who is
 is enjoy'd ; who fills, and who is filled ; who
 possesseth, and who is possessed, there is such a
 spiritual mixture in their union, without con-
 fusion or composition. Time stealeth away in
 these enjoyments, and is not perceived, the soul
 is so busily employed, in taking in, and going
 out to God. Houres are not accounted for mi-
 nutes, nor days for houres ; it rather seems an
Eternity then *Time*. Oh how doth the soul
 dance and leap for joy within it self, at the
 harmonious melody, and well-tun'd Musick,
 which is play'd within it by the *finger of God* !
 Oh the heavenly laughter which ariseth in it,
 from the gentle touches of the Spirit upon the
 tender conscience ! Oh how is it ravish'd with
 the shining forth of the *rayes* of light, and the
 flowerings forth of love ! the soul forgets its
 self to mind its God, or rather minds it self in
 minding God. Am I in heaven, or is heaven
 in me ? is Time gone up, or Eternity come
 down ? Oh what a *concentring* of happinesse do
 I find within me ! me thinks I see the first
 fruits of Canaan, brought into my hungry
 soul, upon the *Staffe* of consolation, by the two
 supporters of the Saints, *Christ* and the *Spirit*.
 Me thinks I hear my Beloved calling, *Arise my
 love, my dove, my faire one, and come away ; come
 forth from among the clefts.* (a) *Let me see thy
 face ; for sweet is thy voice, and thy countenance
 comely. Arise my love, and come away.* Oh how
 do

Floris & amoris.

Can: 2 12, 14

do the love-speaking words of Christ affect the heart, and even transport the soul into admiration ! all the pangs of the new-birth, all the throws of its travel : all its after-births of sorrow are now forgotten, and swallowed up in ravishment, in raptures, for joy that this man-child of assurance begotten by the Spirit of God, is at last borne into the soul ; the soul is now surrounded with the glittering rays of the Sunbeams of love ; it even weeps for joy ; it is even sick of love, while healed by it. Now it begins to feast it self on loves, and to cheer it self with the bridegrooms voice.

My beloved hath pronounced me faire, and Cant. 4 7

there is no spot in me : now the day of mine espousals is come ; wherein all the hidden treasures, all the precious jewels, all the vast possessions, all the sparkling beauty, all the glorious holiness, all the divine wisdom, all the all sufficient power, yea all the all of Christ is made over to me. What shall I fear now, who am more

βαρύτιμα.

then a Conquerour ? what shall I want, who have

all things richly to enjoy ? who shall lay any thing to my charge, being freed from all my sinne ?

ὁ πρῶτος.

Romans 8. 37

Rom. 8. 33.

what shall hurt me, what shall daunt me, who have love to centinell, and power to guard me ?

I am one with love, and nothing shall dissolve this Quot of love ; nothing shall separate between my Beloved and me : for he is mine, and I am his for ever.

Romans 8 35

Now I shall in short lay down how such a Saint to whom the Lord by his Spirit hath given testimony of his union with Jesus Christ, is born above the Law, above sinne, above wants and troubles, above the world, yea above what he hath from God here in grace and by grace.

C

I. H. S.

I.

His Triumph over the Law.

Gal. 3:13

רממחקי

THE Law is so farre from being a *Boanerges* to such a Saint, that it speaks him fair, and calls him *blessed*; the Law comes not to him (as of old from *Sinai*) with terrible thundrings; but it passeth by as a *still voice*: being silenc'd by Jesus Christ, who hath stopt its mouth and seal'd it up from cursing. *Do this and live*, is no Law to him; and *curs'd be every one that abideth not in all things of the Law to do them*, infers no curse upon him; such statutes are all repeal'd as to him; and the date of all such patents is expir'd. The Law cannot without injustice *serve an arrest* on him as an unrighteous person; though he be not as yet without sinne. For the large *bills of indictment* which the Law had to charge upon him, are all *cancell'd*; and what ever it *plead* against him, it can never *cast* him. He hath an everlasting *Councellour*; a righteous *Advocate* at Gods right hand: yea and Gods *discharge* within his own breast for his *Acquittance*. Free-grace doth clasp him within her armes as her hearts-delight; mercy embraceth and embosomes him as her dearest darling; and for grace and mercies sake, the very Judge & justice it self is become his friend. So that though he be found a *breaker of the Law*; yet a pardon makes up that *breach*: and that the Law may not suffer wrong, nor have any complaint to make, the *debt is paid* by his surety for him; which gives God as much content, and makes as much to the Saint's *discharge*, as if he

Ἰσαΐας νϛ.
μυ.

he himself had paid the debt; yea, Jesus Christ hath made God more reparation, then ever the Saint by breaking the Law did do him wrong: had God is more contented, and better pleas'd with the satisfaction of Christ, then he was either discontented or displeased for the breach of the Law. So that the Law may with as much equity curse Christ himself, as curse the Saint. For as Christ was in the world, well-pleasing and acceptable, yea altogether lovely in his Fathers eye: so is the Saint in Christ and for Christ. And of this righteousness hath Christ himself convinced the world, in that he is to sit for ever at his Fathers right hand in glory: to which honour and dignity he had never been (as now he is in the behalf of Saints) advanced, if he had not fulfilled his Fathers will, and paid all dues and demands to the utmost farthing. And on this account, though a Saint cannot keep the Law, his righteousness is not (though his obedience be) the lesse compleat: for he is compleat in Christ who hath outlaw'd the Law, and turned the curse into a blessing; and though a Saint cannot be justified by the Law, yet the Law it self cannot but clear him, and give him the white stone of absolution.

II.

His triumph over sinne

THE strength of sinne which is the Law, being taken away, sin it self is the lesse dreaded. The Saint is already freed from sinne, though he be not as yet free from sinning. He

The Triumph of Assurance.

can therefore *rejoyce in his spirit*, though sinne
[an ill neighbour] dwell in the flesh; for he
hath more good in Christ for him, then there is
evill in sinne against him; and God is more
pleas'd with him for *Christ's sake*, then he was
displeas'd with him for *sin's sake*. 'Tis true,
he would not sinne against his God who loves
him, and yet he doubts not but God loves him
though he sinne against him. He knows that
God would never have left sinne in him, if he
could not have lov'd him notwithstanding that.
Though he be [oh that he were not!] faithlesse;
and act [oh that he did not!] unbecoming a
Sonne; yet his God is faithful, and will never
act unbecoming a Father. Moreover he sees
that God orders this very corruption to his own
glory, and many times useth his *sinning* to kill
his *sinne*. It makes much to his *sorrow*, that
his heart is *false*; but it makes more to his *joy*,
that his God is *true*: it *sads* him much that he
is so sinful; but it much more *glads* him that
Christ is holy: for this *holinesse* being made
his, it is as much for his acceptance and salva-
tion, as if he himself were without sinne. He
shall ere long be rid of, set free from, and tri-
umph over this *body of death*, which makes
much to his joy; and in the *interim* he is not
joylesse; for his interest in God doth abide as
sure, as if there were no sinne within him. Sin
may interrupt his *communion*, it shall never
break off his *union* with God. Were his finnes
ten thousand times ten thousand more then they
are, he could *laugh them all to scorne*, even then
when he mourns over them; in regard of any
prejudice or impediment they can be to his e-
verlasting safety. Gods heart is so set upon
him

1 Th. 63. 16

1 Cor. 1. 30

τὸ σῶμα τὸ
θανάτου τῆς
ἐκείνης

1 Cor. 15. 56, 57

him; Gods affections are so glued to him; Gods bowels do so yerne towards him; that however God finde him, he will never forsake him; having taken him for better for worse.

Hosea 11. 8.
Hosea 3. 1

Nay, I adde, that God may as well forsake his own being and cease to be God, as forsake a Saint notwithstanding sinnes abiding in him.

Malachi 3. 6

Isai. 49. 14, 15.

Jer. 14. 7, 8

So that the Saint takes more encouragement from God then discouragement from sinne; for though the Ocean of his sinne be deep; yet the deep sea of Gods mercies is bottomlesse.

Though his sinne reach unto the clouds; the mercies of his God are above the heavens: though his sinne over-flows him; yet the grace of his God over-flows his sin. In fine, Christs righteousness hath so couer'd his sinne, that God can see none in him, which is not satisfied for, and pardoned.

Romans 5. 23

1 Tim. 1. 14

U. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Heb. 10. 12, 17, 18

III.

His Triumph over wants and troubles.

AS for his wants and troubles, he is not troubled at them; but bids all welcome with this, *the will of the Lord be done.*

He hath more comfort in his *Benonias*, though they be sonnes of sorrow; then others have in their *Benjamins*, though they be sonnes of the right hand. Though it be some-time low-water with him, and his comforts ebbe; yet the high springs of his joy and consolation are not lost, but swallowed up in the Ocean of love, where they are reserved for him to use at pointed time. Though he be not always the

Psalms 91. 21.

2 Sam. 25. 16

Psalms 91. 9

Job 1. 27

Subject of comfort, yet his comfort is alwayes sure in the *Object* of faith; and 'tis hid for him even then when 'tis hid from him. He knows what *gloomy* dayes and *dark* nightes mean as well as the *brightest* shinings and the *fairest* mornings; and is not discontented thereat. He would not be delighted in unlesse God will; 'tis the will of God he looks after, and how it comes he cares not; whether clothed or naked, it is *welcome*. To have any thing or nothing; to abound or to want; to rejoyce or be sorrowful; to be full or empty; to fast or to feast; to live or die, is all one to him who accounts nothing his joy but *this*, to be in all things as God would have him. He is one that would not be at his own *choyce*, but quiets himself in Gods *determination*. If God send him comforts, he accounts not them, but God his comfort; and if God take them away he is not displeased, for he is not comfortlesse in their absence. He is not so *roy-natur'd*, but being over-power'd by the spirit, he can take any thing well at Gods hand; and be as well pleased with God when he takes from him, as when he giveth to him. He knows he is alwayes going to heaven; and whether his way be *paradise* or *wildernesse*; strew'd with *Roses* or beset with *Thornes* it's all one to him: Gods will is welcome to him as drink to a thirsty man, whether it be brought in gold or glasse. He loves nothing for its own sake, but any thing as Gods allowance. If God will take him to heaven, he will go; If God will have him stay, he will stay; If God move, he moves; If God stand still, he *pitcheth his tent*, and stirs not. He often wanders *lively* home, and yet lives; for though often

may

may have the things, they want the comfort; and though he want the things, yet he hath the comfort. And therefore he can part with his dearest enjoyments, and trample upon his choicest comforts, when God calls for them; as being more willing that God should be glorified in their *absence*, then himself comforted in their *presence*. It his comfort cannot be wrapt up in the glory of God, he cares not for comforts. He would be nothing but what God would have him, and that he would willingly be, though 'twere to lie forgotten and forsaken of all his friends and comforts all his dayes. He accounts it better to be preserved in *brine*, then to rot in *hony*. He knowes that whatever his fare be, Jesus Christ will be *Fellow-Commeor*, and he doth not much care if he have no other company. He knows God loves him, and what- ever God do to him, or where-ever he send him, he will never hurt him. He sees *abundance* in wants; he sees *enjoyments* in disappoyntments; *health* in sicknesse; *life* in death; and therefore is not *solicitous* which be his case; but with an *holy carelesnesse* trusts himself with Gods disposing. When he is at the highest; God is his triumph; and so God is when he is at the lowest: He never is *happy* but in his God, he never wants *happinesse* (what ever befall him) if he have his God.

IV.

His Triumph over the world.

THE glory of the world, which leads captive so many hearts, takes no hold of his: for
C 4 where

The Triumph of Assurance.

*Intus existens prohibet
alienum.

where would it enter? all his senses are locked up in his soul, and that's * full of Christ, who keeps out all things else from coming in. His eyes are like the *Sun-flowers* which do open to every blaze; but only to the light and heat of the *Sunne of righteousness*. His eares are stopt from hearing (with delight) any sound but the *speaking*s of God, and the secret *whispers* of the spirit. His palate can *relish* nothing like the heavenly *Manna*, the *feast of fat things* which is in Christ Jesus. There is no *smell* like the *smell of Christs garments*. And whatever he feels, 'tis but as *Esau's hand*, rough and hairy; beside the smooth and silken, the *white* and fine-wrought *linnen* of the Saints. As for other things, whatever the world holds out to inveigle him withall, he can *pass*e it by with an holy *scorne*. He is not at leisure to *trifle* away his time in playing with *pebbles*, having *Jewels* and *Pearls* to look after. He hath *secne the glory of the Lord*, and all other shinings are but *shadows* in his eyes. That which others *court* with dazled eyes, he doth not account as worth a *glance* of his. The *Sunne* which shines and gives light to him, doth [*contrary to the natural Sun*] *darken* earth, and make heaven only to be glorious. He knows that God allows the *doggs under his table* such bones to pick as the world is; as for his part, he hath *dainties* to live upon, for Jesus Christ is his *daily bread*. 'Tis not silver and gold which he calls riches; 'tis not advancement which he calls honour; 'tis not learning which he calls wisdom; he can be (*yea he is*) rich, honourable and wise without them, and all in Christ. He looks on these things to be (as some say of the *rainbow*)

Heb. 11. 24

Phil. 3. 8

εστίν ὁ ἡμῶν
κύριος

Cor. 1. 20, 30.

bow) a reflection of colour's, not reall, as they appear. All the beauty of the world 'tis but skin-deep, a Sun-blast defaceth it; yea, all the glory of the world is in a continuall fluxe, and (*like time it self*) hath no other being, but a passing away. All that the world hath is but nothing varnisht over; a *Tobu* and *Bobu* in a comely garbe; a meer *Chaos* in an orderly dresse: 'tis but as a picture drawn in Sand or Ice, whose very ground hath little foundation. 'Tis a meer vanity, which if it be any thing, is a something worle then nothing. Pompe is but phansie; Gold is but dust; Fame is but breath, and praise a blast; the worlds sweet is bitter; its love lovelesse; its splendor darknesse; its fulnesse emptinesse; its all nothing. If any thing more, 'tis [*Chimæra-like*] made up of thoughts. And a Saint can as well feed on the East-wind, as any of these things; which will all prove like the dreamers feast, that fills the phansie, and leaves the stomach empty. Farewell world.

* Superficialis:
1 Cor. 7. 31

James 1. 10, 11

Acts 2. 28
φάντασμα.

φαντασμα
φαντασμα

Ens rationis,

1 Sai. 29. 8

V.

His Triumph over present enjoyments.

THE worst of Enemies that he hath to encounter with, is a self-flattering heart; which would have him rest in what he hath received: but the spirit of God is stronger then selfe, and out-workes yea works-out such base and carnall imaginations. So that he cannot build his *Tabernacle* here, because his mansions are in heaven. 'Tis not his light, but the God of light; 'tis not his comfort, but the God of comfort; 'tis not his graces, but the

1 Cor. 13. 2
Jer. 2. 23, 24
1 Cor. 1. 31

God

The Triumph of Assurance.

God of grace ; 'tis not any thing beside God himselſe, wherein he can quiet and reſoſe his ſoule. All his graces are but *wedding attire*; all his joy and conſolation but *wedding cheare*; he cannot be fully ſatiſfied, till he come to injoy the *marriage-bed*, the very beſome of God. Alas ! his fullſt *barnes* of grace, which are the fruitfull *harveſt* of the ſeed of God, are but *gleanings* to what he expects. His joyfull *ſprings* of delight which he here injoyes, are but leaſe-caſting *Autumnes*, nay but nipping *winters*, in compariſon of that everlaſting *summer*, which he lookes to injoy in an eternity of the *ſunny* ſhinings of Gods face upon him. His *Sabbath-dayes*, wherein his ſoule keeps *holy-day* with God, are but *minutes* in regard of that never ending *Jubilee* which he expecteth. He *hath rivers* of joy here, but he eſteems them as a few drops in regard of that bottomleſſe Sea of God-injoyment, wherein he longs to bathe his ſoule. His light is cleare and ſhining here; but the noon-tide-Sun in its brighteſt luſtre is but a darke vault to God and the *lambe*, (m) who is the light of that City to which he is haſting. Alas ! he hath but a *ſip* of the over-flowing *Flagons*, but a taſte of the full *tables* of good cheare, which God hath provided, and Chriſt is preparing to ſet before him as an everlaſting feaſt. He cannot but be preſſing on * to know that love which paſſeth knowledge, and cannot be ſatiſfied till he come to apprehend God. as he is apprehended of God. He cannot reſt any where but in heaven, where his faith ſhall be ſeeing and his hope poſſeſſion. Nay 'tis not heaven, were it any thing beſide God-injoyment, that

Revel. 21. 33

τινὶ ὁραβὰλ-
λε τῶν ὁραβὰλ-
ως ἀγαθῶν.
Phil. 3. 8, 12

The Triumph of Assurance.

37

could terminate the boundlesse appetite of his longing soule : For 'tis not God for heaven , but heaven for God ; (n) yea that heaven ^{Psalm 16. 6. & 17. 15.} which is God *who is the heaven of heaven* that he lookes after.

'Tis God, onely God ; (o) in all, without ^{Col 3. 11} all, and beyond all, that is his *all*. Here he is at rest, now he is swallowed up in satisfaction, and nothing can *intermeddle with his joy* ; he rejoyceth in the Lord, (p) by whom he is ^{Roman 8. 37} all these things a *conquerour* : but as for the honour of the *triumph*, he meanes to give that to God, *who gave him the victory*. ^{a Col. 15. 27}

Soli Deo gloria.

F I N I S.
